MANNERS

MANNERS

RECOMMENDED BY THE MINISTER OF EDUCATION
FOR USE IN SCHOOL LIBRARIES
IN ONTARIO

TORONTO
McCLELLAND & STEWART
LIMITED

COPYRIGHT, CANADA, 1920, BY
McCLELLAND & STEWART
LIMITED

PRESS OF THE HUNTER-ROSE CO., LIMITED, TORONTO

PREFACE

In civil society there exists a system of manners and customs which furnishes a social formula or code of etiquette to determine the behaviour of the individual among his fellows. The object of this social code is to subdue the natural rudeness that belongs to man as a mere animal and thus clothe the brutal with a garb of unselfish forms. Kindness and consideration for the needs or wishes or feelings of others lie back of the conventional forms that are the measure of good manners.

The essence of politeness consists in treating others as if they were perfectly ideal people. The polite person utterly ignores all rudeness shown him and treats others as if they intended the same politeness toward him.

This book has been prepared to meet a demand for a record of forms that obtain in polite society, and it is hoped that these forms, interpreted in the light of the principle back of them, may be of service to those for whom the book has been written.

The Editor

Digitized by the Internet Archive
in 2009 with funding from
Ontario Council of University Libraries

http://www.archive.org/details/mannerstoro00toro

CONTENTS

PAGE

INTRODUCTION 7

CHAPTER I

Introductions 9
Calls 10
Cards 14
Visiting 16

CHAPTER II

Notes of Invitation 18
Announcement Cards 22
Wedding Invitations 23
Acceptances and Regrets 25
Letters 27
Letters of Introduction 30

CHAPTER III

Dinners 32
Luncheons 36
Breakfasts 36
Teas 36
Receptions 37
Dances 38
Cards 38
Weddings 39
Gifts 42
Anniversaries 42

CONTENTS

CHAPTER IV PAGE

Conversation 44
Chaperonage 47
Domestic Etiquette and Duties 48

CHAPTER V

Dress 50
Gloves 52
Street Etiquette 53
Travelling 54
Bicycling 57
Telephoning 58

CHAPTER VI

The Table and Service at Table 60
Table Manners 61
Servants and Serving 66

CHAPTER VII

Children's Manners 68
School-Room Etiquette 72

CHAPTER VIII

Correspondence 75

CHAPTER IX

General Hints 82

CHAPTER X

Forms of Address 91

INTRODUCTION

"Good manners are a sign of charity toward our fellowmen, part of our duty to our neighbour, and also a sign of self-respect."—*Lord Rosebery.*

The very essence of good manners is self-possession, and self-possession is another name for self-forgetfulness. Gentility is neither in birth, manner, nor fashion, but in the mind. A high sense of honour, a determination never to take a mean advantage of another, and an adherence to truth, delicacy, and politeness toward those with whom one may have dealings, are the essential and distinguishing characteristics of a gentleman.

Quietness in all things is an essential element in a well-bred person. He shuns all outward display of his personality; he cares not to be seen or heard; he eschews noisy and grandiloquent talk; he avoids showy and noticeable costumes. His voice is low, his words simple, and his actions grave. He holds himself habitually under restraint; his words rarely seem to vibrate with emotion.

Habits are said to be good or bad as the result of actions that are right or wrong. A man of good habits is one who has for so long a time practised right thinking, speaking, and doing, that he acts properly from force of habit.

Good manners are not to be put on for particular occasions, like fine clothes, but should be one's second nature. The simpler and more easy and unconstrained a man's manners, the more he will impress people with his good breeding. Affectation is one of the brazen marks of vulgarity.

MANNERS

CHAPTER I

Introductions, Calls, Cards, Visiting

"A beautiful behaviour gives a higher pleasure than statues or pictures; it is the finest of the fine arts."
—*Emerson.*

INTRODUCTIONS

In introducing persons, one should be careful to pronounce each name distinctly.

When either name is not heard distinctly, the introducer should be requested to repeat it. When introductions are given, it is the man who should be presented to the woman; when two women are introduced, it is the younger who is presented to the elder. For example, in introducing Mr. Jones to Mrs. Smith, it is Mrs. Smith's name that is first mentioned. The word "introduce" is preferred to "present." Informal introductions are given by merely mentioning the names; as, "Mrs. Smith, Mr. Jones," and this is ordinarily sufficient.

In introducing two sisters, the elder is "Miss Smith" and the younger "Miss Virginia Smith."

When two women are introduced to each other, it is not necessary for either to rise; a bow and a smile from each is sufficient.

A woman does not rise when a man is presented to her, unless he is very old or is a person of great

importance. A married woman may offer her hand to a man upon his being introduced, but it is not customary for a young woman to do so.

It is the duty of a man who attends a private entertainment to have himself introduced to every member of the family whom he does not know.

An introduction in a street car is bad form.

One should never forget that it is difficult, almost impossible, for some people to remember names and faces, and that such people actually suffer from their inability to recognize and call by name persons to whom they may have been introduced recently.

It is not uncommon to see one approach such a person, offer her hand, and say, if there is not an immediate recognition, "I fear you do not remember me," while the person approached apologizes for her poor memory and asks the name.

One who is truly polite, who is at all thoughtful for another person's feelings, will prevent this by saying: "I am Mrs. Smith. I had the pleasure of meeting you at Mrs. Brown's luncheon last Thursday;" or something of this nature.

Whenever one has reason to think his name or face may have been forgotten, he should make himself known, in approaching another person, by giving his name at least.

CALLS

After any social invitation has been received a call should be made.

A first call ought to be returned within a very short time.

A lady, when receiving, rises as her callers enter, and they immediately advance to pay their respects to her before speaking to others.

A man takes any vacant chair, without troubling the hostess to look after him.

A man rises when women with whom he is talking rise to take their leave. Women do not rise unless those who are leaving are friends older than themselves.

When taking leave, one ought to choose a moment when there is a lull in the conversation, and then take leave of the hostess, letting one bow include the others in the room.

A call of condolence is made within ten days after a death, if the caller is on intimate terms with the family, or within a month if otherwise.

Calls are due to the newly married, and to the parents who gave the invitations to the marriage.

A man, when invited by a woman to call upon her, cannot, without great discourtesy, neglect to pay the call within a week.

A lady will never keep a caller waiting without sending word that she will be in immediately.

One ought always to return a call, but if the acquaintance is not desirable, the first call may be the last.

Some women only rise when their callers leave, others accompany them as far as the drawing-room door; but it is always polite for a hostess to accompany her visitors to the hall door when they take their leave, if there is not a servant present to open the door for them. Of course, if a hostess has more than one caller at a time, it would be discourteous to leave the others to accompany the retiring guest to the door; otherwise it is rude to permit a caller to find her way out as best she may.

The length of time proper for one to stay at an "at home" depends on circumstances. It is always a compliment to one's hostess to make a

long visit at "a day," for it implies that one is having a pleasant time; but nobody should stay long enough to be a burden on the hostess's hospitality, or to detain her from her other guests. If one finds that she does not know any one present, or if she is not introduced to a congenial person with whom she can have a pleasant chat, it would be wise for her to leave after a conventional ten or fifteen minutes' call.

The calling code demands that soon after a second caller is announced, the first shall take leave of the hostess. The reason for this rule is obvious: the first caller has already had a little time of uninterrupted conversation with the hostess before the second appeared, and should generously retire first, so that the second may have the same privilege. But, while this is the rule, it depends somewhat on circumstances whether it is always carried out. If the first caller is an intimate friend of the hostess, and has come to have a long informal talk with her, and the second is merely a formal visitor whose obvious intention is to make a ceremonious visit, then the first may, with perfect propriety, outstay the other; or, if the hostess has particularly asked the former to remain until after the latter goes, she may do so. If the first visitor has come for some special reason, and the visitor who is announced later interrupts an important conversation, which, for business or other reasons, should be continued, the former is naturally justified in transgressing the calling code. All things being equal, however, it is the place of the first caller to be the first to retire.

Guests who are invited to attend one large reception which is given for the express purpose of introducing a young woman into society, should

make a call after the reception, but if the *débutante* is introduced at a series of "days," the callers need call but once, on one of the "days."

When a woman calls on a friend who is a guest in a home, she should ask for the hostess, even though she does not know her. Probably the hostess will ask to be excused, but the courtesy of asking for her is imperative. Cards should be left for her as well as for the friend.

In making a call it is proper to give one's card to the servant who opens the door, if it is not a regular reception day; but on a reception day the card should be left on the hall table in passing out.

In making a formal call ten minutes is quite long enough to stay.

When a woman is returning visits it is not in good taste to have the coachman get off his box and take her cards to the door. It is her place to deliver her cards in person, unless she has a footman to deliver them for her.

In making an evening call a man should appear about half-past eight. Even if his visit is to the daughter, he should ask for her mother.

Those women whose households are most modest find that the day "at home" is a great convenience, since, having a special time for receiving their friends, all necessary arrangements can be made beforehand.

A hostess should not ask a woman to lay aside her wraps during a formal call, nor offer to take a man's hat.

A man leaves his overcoat, hat, and stick in the hall when making an evening call.

When a daughter is in the drawing-room, and her mother is entertaining callers, she should rise when her mother does in bidding them good-bye.

CARDS

When an invitation to a reception is sent in the name of several women, a guest should leave or send cards for all whose names are on the invitation. A woman leaves with her own cards the cards of those members of her family who are unable to call.

A young woman, when calling upon her friends with a young man who is a stranger to them, should send his card with her own to the hostess and other women of the household.

A married woman, when making formal calls, leaves one of her husband's and one of her own cards for the hostess and for every other woman she asks for in the house, and one of her husband's cards, besides, for the host; but, while this is the rule for formal visiting, it is quite permissible for a married woman, when calling on a number of women who reside in the same house, to leave, besides her own and her husband's for the host and hostess, only one more of each for all the others.

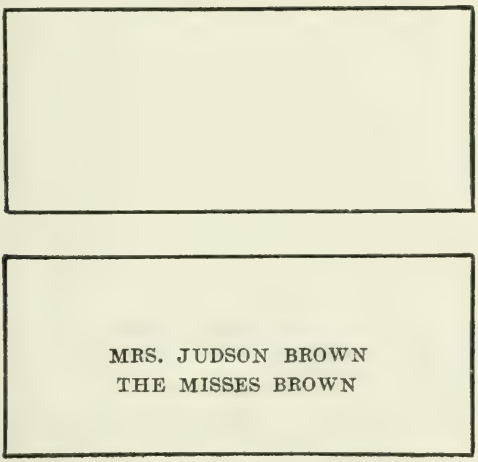
In making formal calls, and subsequent ones after the first formal one has been made, a married woman need leave only one of her husband's cards with her own; and in making a call in acknowledgment of an invitation to an entertainment to which she alone was invited—such as a woman's luncheon—she should leave only one of her own.

The fashionable visiting card varies in size; but for a married woman it is generally pure white and very thin, with the name engraved in ordinary script. For a woman who lives in the country, it is in good taste to have the name of her country place put just where, if she were in

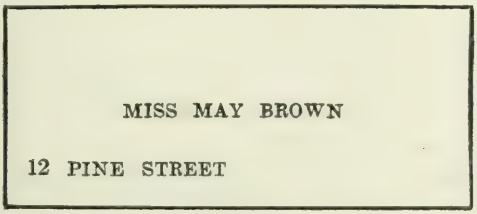
the city, her town address would be, which is in the left-hand lower corner.

A man should use a card engraved, as "Mr. George Wellington Smith," not omitting the prefix, with the address in one corner if desired. The size of the card varies from time to time, but it is smaller than a woman's card.

The names of mother and daughter or daughters are often engraved on one card; as,



The following is the usual form for an unmarried woman's card:



If she is the oldest or only daughter and is in society, her cards have upon them "Miss Brown."

A young girl who is not "out" does not have visiting cards.

It is quite proper for a woman to retain her deceased husband's name on her visiting cards; as, "Mrs. John Smith."

When a caller is met by the hostess at the door, she should drop her card in the card receiver or leave it on the hall table on her way out. The object of such a card is not to introduce people when visiting, but as a reminder of the visit.

"P. P. C." cards should be left on the occasion of a long absence (of over three months); on leaving town at the close of the season; on leaving a neighbourhood where one has resided for years, or where one has resided for months and sometimes only for weeks; but not when changing houses in the same neighbourhood, not even when about to be married, unless one's future home is to be in another city. The words *pour prendre congé* signify to take leave.

When sickness or death has entered the home of a friend, it shows a proper courtesy to leave a card in person, writing on it "With kind inquiries," or "With sincere sympathy."

VISITING

A guest should always ascertain what are the usual hours of rising, taking meals, and retiring, and then conform scrupulously to them.

Guests should give as little trouble as possible, and never apologize for the extra trouble their visit necessarily occasions.

If a ride, drive, or walk is proposed by one of the family, a guest should acquiesce as far as her

strength will allow, and do all in her power to seem pleased by the efforts made for her entertainment.

It is expected—and reasonably, too—that a guest, when leaving, will express to her hosts the pleasure that the visit has given her.

It is also proper, upon returning home, to inform them of her safe arrival.

CHAPTER II

Notes of Invitation, Announcement Cards, Wedding Invitations, Acceptances and Regrets, Letters, Letters of Introduction

"Politeness is one of those advantages which we never estimate rightly, but by the inconvenience of its loss."
—*Samuel Johnson.*

NOTES OF INVITATION

Notes of invitation for evening parties are issued in the name of the lady of the house; as,

*Mrs. James Little requests the pleasure of Mr. and Mrs. George White's company on Monday evening, March seventeenth, from nine to twelve o'clock.**

The expression "presents compliments" is obsolete, as is also the term "polite," which was formerly used in acceptances or regrets. The English form of "kind" or "very kind" is now substituted in its place.

A very acceptable form of invitation for a mother (if the mother is not living, the father's name may be so used) and daughter is this:

Mrs. and Miss Graves at Home
Thursday, October twenty-seventh
from eight to eleven o'clock

* It is now quite common to omit marks of punctuation at the end of lines in an invitation.

When a very large dinner party is to be given, the invitations should be issued at least two weeks in advance; and if some very celebrated people are to be invited, twenty-one days should elapse between sending out the invitations and the day of the function. For a small affair ten days' notice is sufficient. Invitations to large teas should be sent out fourteen days in advance, but for small ones a week's notice is sufficient.

In answering an invitation sent out in the name of both mother and daughter, one should address the mother.

When sending out invitations to evening parties, it is customary to denote the amusement feature, if there is to be one, by naming it in the lower left-hand corner; as, "Dancing," or "Cards," or "Fancy dress and masks." The hour is designated thus: "Dancing after nine," or "German at eight o'clock," or "Supper at half-past seven o'clock," and underneath "Dancing." Sometimes a separate card is inclosed, reading "Dancing at nine o'clock."

Mrs. George Brown requests the pleasure of Miss Lee's company on Tuesday evening, January seventh, at nine o'clock.

Dancing. *221 Thirty-fifth Street.*

The correct form of invitation for an entertainment where an elocutionist is to be the principal feature is worded as follows:

Mrs. James Smith requests the pleasure of Mr. and Mrs. Brown's company on Thursday evening, December first, at eight o'clock.

124 Jewell Avenue.

Reading by Mr. White.

An invitation to a rose or lawn party might read thus:

Mrs. James Smith
The Misses Smith
at Home

Tuesday evening, June the twenty-eighth
at eight o'clock

Rose Party — *To meet*
212 Sheridan Avenue — *The Misses White*

In writing invitations for a club for which one is acting as secretary it would be wise to put them in the third person, and then there would be no embarrassment about the arrangement of names.

The words "reception" and "at home" are synonymous. Each means an entertainment which takes place between certain stated hours in the afternoon or evening, where refreshments are served, and no especial order of amusement is provided, unless it is specified in the invitations. To a "reception" or "at home" the hostess generally sends invitations to all on her calling list. These large functions are usually given for some especial purpose; as, to introduce a *débutante* into society, to celebrate a wedding anniversary, or for the bride and groom after the wedding ceremony, or merely that the hostess may meet all her friends.

There is, however, a decided distinction between a "reception," or an "at home" and a "tea." An invitation to the first is often engraved on a sheet of note-paper or a large-sized card, and is formally worded. The hours for the afternoon function are usually from four until seven, and one

may expect to find at the house or place of entertainment floral decorations and a somewhat elaborate menu; but an invitation to a tea does not usually imply that anything but a simple menu will be served, nor that any but simple preparations will be made. The invitations to the latter entertainments may be the hostess's visiting cards with the address and "Tea at four o'clock" written in one corner; or, if the hostess prefers to receive informally on more than one day, she may have the form "Fridays," or "Fridays in February," or "First and third Fridays in February," or whatever days she chooses, written or engraved on her cards.

Afternoon teas are usually at four, or five. One's visiting card can be used only for an invitation for an afternoon "at home"; invitations to dinner or luncheon are engraved or written out. In sending out cards for a tea one should simply write the date and the hour in the lower left-hand corner; in sending a note, whether by messenger or post, the number of the house and the name of the street should be written out in full.

The following is a good form of invitation to an "at home" given by several women:

Mrs. James Smith
Mrs. Charles White
Mrs. Frederick Brown

at Home

Saturday, April the sixteenth
at four o'clock
112 Madison Street

The usual form of an invitation to a luncheon is as follows:

Mrs. James Brown
requests the pleasure of Miss Smith's company
at Luncheon
on Wednesday, April the sixth
at one o'clock
124 Warden Avenue

The invitation for a "Musicale" may be worded as follows:

Mrs. James Smith
requests the pleasure of Miss Brown's company
on Friday afternoon, March seventeenth
at two o'clock

Music *24 Queen Avenue*
R.S.V.P.

R.S.V.P. means *Répondez, s'il vous plait,* which is French for "Answer, if you please."

ANNOUNCEMENT CARDS

Engagements are often announced in the newspapers.

Wedding announcements or invitations should be sent in envelopes addressed to the father and mother of the family, to the daughter or daughters (addressed as the Misses), and to each of the grown sons. All these invitations in their envelopes may be inclosed in an outside envelope addressed to the mother.

A wedding invitation or announcement card should always be addressed to a man and his wife, even if the bride or groom who sends it is acquainted with only one of them.

The correct form for wedding announcement cards is as follows:

Mr. and Mrs. John Smith
announce the marriage of their daughter
Anna
to
Mr. Frank Brown
on Saturday, October the twenty-second
eighteen hundred and ninety-nine
Toronto, Ontario

Wedding announcements are sent to friends at home as well as to those abroad, because the cards are supposed, not only to suggest remembrance, but to express a desire that the acquaintance should be continued after the name is changed.

WEDDING INVITATIONS

Wedding invitations should be issued at least two weeks before the date of the ceremony.

It is customary for the bridegroom to give to the bride's mother a list of his relatives and friends to whom he would like cards sent, and some member of the bride's family attends to the sending of these cards.

When the guests at a wedding are limited to the immediate family, the invitations sent by the bride's mother may be personal notes of a form such as the following:

My dear Mary—It will give us all much pleasure if you will come to the very quiet wedding of my daughter Catherine to Mr. John Martin, on Saturday, February the fourth, at twelve o'clock, and remain to the little breakfast that will follow

the ceremony. Only the members of the family will be present. Hoping that you may be with us on the fourth, I am

Affectionately yours,

Anna Brown.

A formal invitation may read as follows:

Mr. and Mrs. James M. Moore
request the pleasure of your presence at
the marriage of their daughter
Margaret
to
Charles Henry Brown
on Thursday evening, August twenty-fourth
nineteen hundred and thirteen
at eight o'clock
121 Seventh Street east
Hamilton, Ontario

or

Mr. and Mrs. James Brown
request the honour of your presence at
the marriage of their daughter
Clara May
to
Mr. Charles Albert Smith
on
Wednesday, June the tenth
at half-past two o'clock
St. James Cathedral
Toronto
and afterwards
at 720 St. Andrew Street

If the bride is an orphan, or if there is any very good reason why her parents' names should not appear on the invitation, the latter may be sent in the name of the married brother and his wife, or in the name of whoever gives the bride the wedding reception. It may read as follows:

Mr. and Mrs. Charles Smith
request the honour of your presence
at the marriage of their sister
Bertha Wild
to
Mr. James Montgomery Brown
on Wednesday, October the twelfth
at eight o'clock
2400 Fifth Street south

The following is a suitable form for an invitation to a silver wedding:

Twenty-fifth Anniversary
Mr. and Mrs. John H. Smith
at Home
Saturday evening, December twenty-seventh
nineteen hundred and thirteen
from eight to eleven o'clock

ACCEPTANCES AND REGRETS

It is very rude not to reply to an invitation immediately, either by note of acceptance or regret.

In writing acceptances one should never use "will accept" for "accepts," or "to dinner" instead of "for dinner" or "to dine."

In accepting a dinner invitation one should repeat the hour named in order that, if any mistake has been made, it may be corrected.

An acceptance may be written as follows:

Mr. and Mrs. Frank Warren accept with pleasure Mrs. John Somers' kind invitation for Monday evening, October seventh, at seven o'clock.

In writing regrets one should give the reason for not accepting an invitation, when it is possible to do so.

The following is a good form for a note of regret:

Mr. and Mrs. James Swift regret that, owing to illness in their family, they are unable to accept Mrs. Frank Hall's kind invitation for Monday evening, March sixteenth.

If, having accepted an invitation, a lady changes her mind, she certainly ought to give some reason when writing a note of apology.

Well-bred people agree that an invitation to a wedding reception or a wedding breakfast demands a response, whether or not a response is requested. But it is another matter when one receives only an invitation to a church ceremony, or merely an announcement card with no "at home" card inclosed, and does not know the bride and the groom well enough to call. If the cards are sent merely as a matter of courtesy, because of business relations or on account of a former intimacy in the families, a call does not seem necessary. In such cases one must judge more or less for herself, and do what seems natural. If one

lives in a small place and the bride comes there as a stranger, it is generally best to call, whatever be the form of the cards received.

A formal invitation to a house wedding demands the same acknowledgment as an invitation to a church wedding.

A wedding reception, if it takes place in the evening, demands full dress.

It is very bad form to write "Congratulations" on one's visiting card and send it in answer to a wedding invitation. If one desires to send her good wishes to the bride elect, then a personal note is proper.

It is also bad form to send a visiting card with "Regrets" written in one corner, instead of writing the proper note.

For obvious reasons, it is the groom, not the bride, who is "congratulated." She is the recipient of "good wishes," "much happiness," "felicitations," etc.

It is courteous to acknowledge the reception of a "Commencement" invitation.

LETTERS

In writing letters and notes of invitation, acceptance, regrets, or introduction, certain and specific rules of etiquette, ordained by custom, hold despotic sway; and, unless one is acquainted with these, he must be considered by those who are, as more or less uncultivated.

In addressing an envelope one surely ought to know that the first line of the address should be at or below the middle of the envelope, and that the address should be written in a plain hand devoid of flourishes. The place for the stamp is always in the upper right-hand corner.

In a formal business letter or in one commencing "Dear Sir" or "Dear Madam," the name of the person addressed is put at the end of the letter in the left-hand corner, but it should not be repeated if it has been used at the head of the letter.

Notes in the third person are now confined to invitations, acceptances, and regrets.

One should not sign one's name to a note written in the third person.

In addressing a clergyman it is customary to commence with "Sir," or "Reverend Sir." Doctors of Divinity and of Medicine are thus distinguished: "The Rev. James Swift, D.D.," or "Rev. Dr. Swift"; "I. G. Latham, M.D.," or "Dr. Latham."

In writing to servants it is customary to begin thus: "To Mary Bates,—Mrs. White wishes, etc."

When a woman is writing to strangers who will not know whether to address her in reply as "Mrs." or "Miss," the address of the writer should be given in full, after signing her letter, as, "Mrs. John Smith," followed by the direction; or, if unmarried, the "Miss" should be placed in marks of parenthesis preceding the signature. One should never sign her name as "Mrs." or "Miss."

The formal manner of address in a note or letter written in the first person, is, "My dear Mrs. Brown"; the less formal is "Dear Mrs. Brown." To an intimate friend one may use either. "Dear Mary" is less formal than "My dear Mary," and yet to one who is near, the real significance of the latter form is very sweet and full of tender meaning. However, there are no rigid laws to regulate the correspondence of friends.

When a woman writes a personal note to a man, no matter how slight her acquaintance may be with him, it should begin "My dear Mr. Brown."

Ordinary social correspondence, when forwarded by the hand of an adult socially equal with the sender, should not be sealed. If, for some reason, a letter must be sealed, then the post or some other method of letter conveyance should be used.

Only letters of unmarried women are addressed with their baptismal names. All letters of married women should bear their husbands' names; as, "Mrs. John Howe."

Writing on the first, then on the third, then crosswise on the second and fourth pages of a letter facilitates the reading and is in perfectly good form.

A doctor's wife does not use her husband's title. She is "Mrs. John Jones," not "Mrs. (Dr.) John Jones." An invitation to them should read "Dr. and Mrs. John Jones."

One should not write "Mrs. John Brown, *née* Lottie Smith," because one is not born with a Christian name; instead, one should write "Mrs. John Brown, *née* Smith."

The use of perfumed stationery is not general, nor is it in good taste.

Any letter of congratulation received, even though it be from a person with whom one has only a slight acquaintance, requires an answer.

It is not in the best taste to write letters of friendship on the typewriter, but it may be excused in the busy woman.

LETTERS OF INTRODUCTION

Letters of introduction are to be regarded as certificates of respectability and esteem, and should only be given by friends of the person introduced and to friends. They should be brief and carefully worded, intimating the mutual pleasure that one feels the acquaintance will confer, but not complimenting the bearer so openly that he will feel embarrassed in delivering the letter. Such letters are left unsealed.

It is an insult to treat a letter of introduction with indifference. A person thus introduced ought to be called upon at once, and shown any other little attention within one's power. In England letters of introduction are called "tickets to soup."

In England the person holding a letter of introduction never takes it himself, but sends it with his card. On the continent of Europe the reverse is the fashion. Here the English custom prevails, though, where a young man has a letter to one many years his senior or to one who is to aid him in some enterprise, he takes it himself at once.

A letter of introduction should be somewhat like the following:

My dear Mrs. Barnes:

This note will introduce to you my friend, Mr. Charles Smith, whom I know you will be as glad to meet as he will be glad to meet you.

Mr. Smith is an old friend of mine, and any kindness you may be able to show him will be very much appreciated by me.

Faithfully yours,
Anna Martin White.

Concord, Mass., April 14, 1867.

My dear Mr. Grimm:

Will you allow me the pleasure of introducing to you a young friend of mine, Mr. William James, a student of medicine at Cambridge? He has lately returned from South America, whither he accompanied Professor Agassiz in his scientific tour in Brazil. He goes now to Berlin with a view to the further prosecution of his studies.

His father, Henry James, Esquire, an old friend of mine, is a man of rare insight and of brilliant conversation; and I doubt not you will find the son the valued companion that we hold him.....

I remain your affectionate debtor,

R. Waldo Emerson.

Herman Grimm, Esquire.

Before giving a letter of introduction one should be certain that the persons introduced will be congenial to each other. Such a letter puts a certain obligation on the person to whom it is addressed: he will be obliged to show the bearer some attention and hospitality. It is, therefore, not right to make the demand of a friend unless one is certain that the acquaintanceship will compensate him for the trouble he may take.

CHAPTER III

Dinners, Luncheons, Breakfasts, Teas, Receptions, Dances, Cards, Weddings, Gifts, Anniversaries

"Manners aim to facilitate life, to get rid of impediments."

DINNERS

A dinner is supposed to be an elaborate affair, with numerous courses and ample service, and is usually given at seven or eight o'clock in the evening. At a dinner the number of courses naturally varies according to the taste and wealth of the hostess.

For a formal dinner the courses usually consist of oysters, soup, fish, a roast with one or more vegetables, game, a salad, ices, fruit and bonbons, black coffee. Olives and salted almonds are passed between courses.

Ten minutes is the time usually allowed for each course where more than a six-course dinner is served.

For informal dinners or small dinners the courses usually include soup, fish, a roast with vegetables, salad, a sweet, and coffee.

For small dinners, where there are not to be more than six or eight guests, most of whom are

acquainted with each other, informal invitations are usually issued, thus:

20 Bedford Street,
August 20, 1913.

Dear Mrs. Irwin:

Will you and Mr. Irwin give us the pleasure of your company at dinner on Wednesday, the twenty-seventh, at eight o'clock?

Sincerely yours,
Marian Lane.

For more formal dinners, invitations are written on note-paper, or engraved on a large card of pure white bristol-board, thus:

Mr. and Mrs. Alfred Trevelyan
request the pleasure of
Mr. and Mrs. Arthur Thompson's
company at dinner
Thursday evening, December fifth
at eight o'clock
60 Pine Hill Avenue

Courtesy demands that a definite reply accepting or regretting shall be sent within twenty-four hours. This enables the hostess, when a "regret" is received, to invite another guest.

The form of the invitation determines the form of the acceptance; the dates are repeated to prevent possible errors. The envelopes, in each case, are addressed to the wife, not to the husband.

Guests should arrive at the house a very few minutes before the hour mentioned in the invitation. Fifteen minutes is the longest time dinner should wait for a tardy guest.

The inconsiderate guest who arrives late for

luncheon or dinner is shown immediately into the dining-room, and, after a brief apology in a low tone to his hostess, takes his seat.

The plan of the table is placed in the dressing-rooms so that guests may know with whom they are to be seated at dinner.

When a guest is a stranger, the hostess or host introduces him to the lady he is to take in to dinner, and, usually, to two or three other guests who may be near. If the number of guests is small, he is introduced to each.

When dinner is announced the host, with the lady who is the guest of honour, leads the way into the dining-room. Each gentleman gives his arm to the lady he is to take in and they follow the host, the hostess coming last with the guest who is to sit on her right. The gentlemen draw out the ladies' chairs and wait till they are seated. The guest of honour sits at the right of the host at the upper end of the room.

After the last course, at a signal from the hostess, all rise, and the ladies pass out to the drawing-room. If a servant be not present to open the door leading out, the gentleman nearest it does so.

In the drawing-room the ladies chat over their coffee and resume their gloves at their leisure. In the dining-room the gentlemen draw near to their host, smoke, and enjoy their coffee or wine. Later, at a signal from the host, they join the ladies for general conversation.

Guests may leave shortly after this. Ordinarily, but not necessarily, the lady who is the guest of honour is the first to withdraw. It is always the wife or sister, not the husband or brother, who gives the signal for departure.

A guest, in bidding his hostess adieu, makes some polite remark respecting his enjoyment of the evening, or his regret that so delightful an occasion must come to an end, or any other remark that will express his appreciation of her hospitality. The host is, of course, included in the adieu.

Where a number are present, the retiring guest quietly makes his adieus only to those near at hand. He does, however, take ceremonious leave of the lady he took in to dinner, unless she is at some distance or is specially occupied at the time.

A host, in entertaining at an hotel or a restaurant, even if he entertains only one woman, should give the order for the meal himself, and save her the slight embarrassment it may be for her to make her own selection. The most courteous thing is for him to order the meal beforehand, but if the occasion is very informal and he prefers to wait until they are at the table, he should, after he and his guest are seated, hand the menu to her and ask if she has any especial preference, and then, respecting her wishes, give the order himself to the waiter.

If, however, friends happen in and are asked informally to stay to a meal at an hotel, they may order themselves what they want from the menu, and, if necessary, the host or hostess of the occasion may pay the bill before leaving the dining-room, but the bill should not be paid until the guests have departed.

In giving one's order for dinner at an hotel, oysters come first, then soup, fish, a roast or a bird, ices, whatever dessert may be desired, and coffee. Very often a woman is well served when she is alone, by allowing the waiter to arrange a dinner for her.

LUNCHEONS

Luncheons, ordinarily, are given between the hours of one and two o'clock in the afternoon, and to them, usually, women only are invited. Men cannot readily leave business at these hours for such a function. The menu is lighter than for a dinner. The table decorations and arrangements are similar to those for a dinner, but less elaborate.

One should remove one's gloves at a luncheon, but the retaining of the hat is entirely a matter of personal taste.

BREAKFASTS

The difference between a breakfast and a luncheon is very slight. On the invitation the word breakfast is used instead of luncheon, and the hour is earlier. Men and women may meet together for a breakfast, and therefore a few more solid courses are advisable. Otherwise, in giving a breakfast, one may be guided entirely by the rules which apply to a luncheon.

TEAS

A tea is the simplest and easiest kind of an entertainment to give, for the only essential requisites for its success are prettily arranged receiving-rooms, with as many flowers as can be afforded; a gracious hostess, attired in a becoming house dress, who stands during the hours of the function to receive her guests; a few other women, who also receive with her; and a dainty tea table, which may be presided over by one or two of her friends. It is only necessary to serve a modest menu of tea, coffee, or chocolate, assorted sand-

wiches, fancy cakes, and bonbons. The other factors to the tea's success are pleasant weather and well-trained servants, who may assist in serving the tea and are alert to open and close the door for the guests.

The guest of honour at a tea arrives a little earlier than the other guests, and remains somewhat later, but at a luncheon or dinner she should appear at the regulation time.

At a formal function of any kind the guests leave their wraps in dressing-rooms, where one or more maids should be on hand to assist women in their dressing-room, and a man to perform the same services in the men's dressing-room; but at a small tea, where, as a rule, the guests do not remove their street wraps, it is only necessary to have a maid in the entrance hall to be ready, if called on, to do any service.

Five o'clock tea may be served in different ways: the hostess may brew it herself in a teapot upon her tea-table in the drawing-room, or it may be brought in ready for serving; it may be served by either a man or maid servant in the dining-room. Its proper accompaniments are sugar, cream, or sliced lemon, and either wafers, thin sandwiches, or cake.

RECEPTIONS

On the day of the reception, the hostess, with her assistants, should receive the guests, standing at the door of the drawing-room. The refreshment tables should be spread in the dining-room, and prettily decorated with flowers, candles in candelabra or candlesticks, dishes of sandwiches, cakes, and bonbons. A tea urn may stand at one end of the table, and coffee may be served from

the other end. If one can arrange to have music, so much the better. One or two servants in the dining-room, and one to open and shut the hall door, will be all that is necessary.

DANCES

In selecting a company for a dance the hostess will naturally choose only those who dance, and she should see, as far as possible, that all the women are provided with partners.

It is better to dance first with one acquaintance and then with another, rather than to make one's self conspicuous by giving a great number of dances to one man.

At the end of the dance the man offers his arm to his partner, and walks at least once around the room before taking her to her seat.

A man who can dance, and will not, ought to remain away from a ball.

If, for any reason, a girl should refuse to dance with one man, she should not accept another invitation for the same dance.

A man should not ask a girl, to whom he has been introduced at a dance, for more than two dances the same evening.

An invitation to a ball may be asked for a friend who is a stranger in town, and has had no opportunity of making the acquaintance of the one who gives the ball.

CARDS

If prizes are given at cards, they should be carefully chosen, so that they may be in good taste and desirable. The supper should be served at the card tables after the playing is over. A white cloth should be spread on the top of each table, and the refreshments served in courses.

WEDDINGS

[For invitation forms, see Chapter II.]

When a wedding takes place in a church, the groom and the best man arrive before the bride's party, enter the vestry and remain there till the arrival of the bride is signalled. Then they pass into the church and stand in front of the chancel, the best man on the right. The bride, on her father's right arm, passes up the aisle and takes her place to the left of the groom, her father standing immediately behind her.

When a church has but one entrance, the customary way for the bridal procession to enter is for the groom and best man to walk in just behind the minister, a little before the others, and to take their places; then the ushers enter, walking two by two; then the bridesmaids in the same order; then the maid of honour alone; and last the bride on her father's arm. The bride's family enter the church a few minutes before the minister and the groom.

A bride goes up to the altar with her veil over her face, but comes down with it thrown back. It is the duty of the maid of honour to throw it back immediately after the ceremony is ended.

When the bride's mother gives her away at a church ceremony, she usually walks up the aisle with the bride. After she has given her to the groom, she steps quietly and unescorted to the front pew, where she stays during the remainder of the service. The bride may walk up the aisle with an attendant instead of with her mother, who, in this case, steps from her seat in the front pew to the chancel when the time comes for her to officiate, and steps back to her seat afterward.

The bride and the groom should stand at the

wedding reception until they have received the congratulations of all present, then, together, they should walk into the room where the breakfast is to be served. The others follow as they please, with the exception of the parents on both sides. The groom's father usually escorts the bride's mother, and vice versa.

It is not the custom for a bride to remove her gloves at the wedding. The inside seam of the ring finger of the glove should be ripped beforehand; and when the time comes for the ring to be put on, the bride merely slips off this glove finger, and puts it back again after the ring is on her finger.

The wearing of gloves at an informal wedding is entirely a matter of taste.

The prettiest way to make an aisle for the bridal party at a house wedding is for four children to enter the room where the ceremony will be, just before the bridal party comes in, and separate the guests into two groups by stretching two pieces of white ribbon the length of the room. A child stands at each end of the two pieces of ribbon, holding it while the bridal party walks up between them, and during the service. Ushers may hold the ribbons instead of the children, or the ends may be fastened around plants which are placed at the requisite points.

Where there is no side door through which the groom and best man may enter the room at a house wedding, they come in by the principal door just before the bridal party and just after the minister.

A bride, if she wishes, may omit the bridal veil, but she should then wear a hat. The ushers and best men are usually invited by the bridegroom, after consultation with his fiancée.

If the church wedding is a full dress one, followed by an evening reception, it is proper to wear an evening gown. If it is in the daytime, a handsome visiting dress and pretty hat are proper.

At a day wedding ladies seldom remove their hats, although, of course, heavy wraps are frequently laid aside. At an evening wedding they go in full dress with the head uncovered.

A bride may, with perfect propriety, wear her wedding dress to the reception given her after her wedding by the groom's mother. Of course, she will wear it just as it was when she was married, high in the neck, unless the reception takes place in the evening and demands evening dress, when, according to the conventions, it must be cut low.

A bridegroom is always expected to furnish the bouquets that the bride, bridesmaids, and all the bride's attendants carry at the wedding. He should learn from the bride the flowers she wishes, and should order them several days before the wedding, so that they may be ready at the bride's house when the bridesmaids meet there to go together to the church or to the place where the ceremony is to be performed.

Besides furnishing these bouquets, the groom provides the ushers and best men with their *boutonnières,* and gives them, also, some small souvenir, and, if he wishes, a bachelor dinner or supper a day or two before the wedding.

There are no wedding luncheons nowadays. Every entertainment of the kind up to two o'clock is called a breakfast, and when it takes place in the afternoon or evening, it is called a reception.

GIFTS

The idea that a wedding invitation necessitates a present has, sensibly enough, gone out of fashion, and only those who are bound by ties of blood or close friendship have the privilege of sending a gift to the bride—a sound principle, with many exceptions in practice.

Presents should be sent as soon after receiving the invitations as possible. All wedding gifts, even from friends of the groom who may never have met the bride, are sent to the bride; and, if marked, they should be engraved with the initials or monogram of the bride's maiden name, or with her name in full.

Wedding presents should be acknowledged by the bride-elect in a short personal note, which should be written and sent immediately on receipt of the present.

When several friends combine in giving a present to the bride, she should write a letter of thanks to each one separately, sending the letters by post.

ANNIVERSARIES

Wedding anniversaries are known as: paper, first year; wooden, fifth year; tin, tenth year; crystal, fifteenth year; china, twentieth year; silver, twenty-fifth year; golden, fiftieth year. Of these, according to present custom, the silver wedding is the first formally celebrated. A reception, a dinner party, or a dinner party followed by a dance for the young people of the home, are ways of marking the anniversary. Presents are, of course, articles of silver.

The golden wedding, celebrated on the fiftieth anniversary of the marriage, may be said to be

the one in which the young do homage to the old. Children and grandchildren gather about the aged couple and the occasion is made one of retrospect, of encouragement, and of congratulation. The invitations are on white paper in gold letters; the drawing-room is decorated with yellow flowers; and the presents are of gold.

CHAPTER IV

Conversation, Chaperonage, Domestic Etiquette and Duties

"Manners are not idle, but the fruit of loyal nature and of noble mind."—*Tennyson.*

CONVERSATION

The late Dr. George Ripley was wont to say that the secret of being agreeable in conversation was to be honourable to the ideas of others. He affirmed that some people only half listened to you, because they were considering, even while you spoke, with what fine words, what wealth of wit, they should reply, and they began to speak almost before your sentence had died upon your lips. These people, he said, might be brilliant, witty, dazzling, but never could they be agreeable. You do not love to talk to them. You feel that they are impatient for their turn to come, and that they have no hospitality toward your thoughts —none of that gentle friendliness which asks your idea and makes much of it. This want of hospitality to other people's ideas often has its root in egotism, but it is equally apt to be the growth of a secret want of self-confidence, a fear that one will not be ready to take one's own part well—an uneasy self-consciousness which makes real sympathetic attention to the ideas of others impossible.

Agreeability, readiness in conversation, tact, and graciousness of manner are great aids to popularity. To possess these qualities one must have marked consideration for others, and be ever ready to manifest it. One should also be ready to recall faces and names.

Though one has but few facts and ideas to draw upon, he may still, by making sufficient effort, become a fair conversationalist. If one despair in this direction, he may at least train himself to become an interesting listener, and he will be surprised to find how popular he will be; for three quarters of the world like to talk, while to listen intelligently is a great talent. The good listener, by his evident interest in, and sympathetic attention to, the matter of conversation, brings out all that is best in the one with whom he talks. Diffident people forget their shyness in his presence, and leave him with the comfortable and novel conviction that they have, after all, acquitted themselves rather well.

No well-bred person would be guilty of the gross rudeness of picking up a book or magazine and "looking through" it while pretending to pay heed to the talk of a friend. The assurance, "I am only looking at the pictures of this magazine, not reading, and I hear every word you say," is no palliation of the offence. The speaker would be justified in refusing to continue the conversation until the pictures had been properly studied. If a speech is worth hearing, it is worthy of respectful and earnest attention.

In society the absent-minded man is uncivil.

No one should ever monopolize the conversation, unless he wishes to win for himself the name of a bore.

A well-educated and finely cultured person pro-

claims himself by the simplicity and terseness of his language.

In conversation all provincialisms, affectations of foreign accents, mannerisms, exaggerations, and slang are detestable.

Flippancy is as much an evidence of ill-breeding as is the perpetual smile, the wandering eye, the vacant stare, or the half-open mouth of the man who is preparing to break in upon the conversation.

Interruption of the speech of others is a great sin against good breeding.

Anecdotes should be sparsely introduced into a conversation, lest they become stale. Repartee must be indulged in with moderation. Puns are considered vulgar by many.

In addressing persons with titles, one ought always to add the name; as, "What do you think, Doctor Graves?" not, "What do you think, Doctor?"

The great secret of talking well is to adapt one's conversation skilfully to the hearers.

In a *tête-à-tête* conversation it is extremely ill-bred to drop the voice to a whisper, to converse on private matters, or to try to hide the lips in talking by putting up the hand or a fan.

One should avoid long conversations in society with members of one's own family.

If an unfinished conversation is continued after the entrance of a visitor, its import should be explained to him.

Though bores find their pleasure in speaking ill or well of themselves, it is the characteristic of a gentleman that he never speaks of himself at all. La Bruyère says: "The great charm of conversation consists less in the display of one's

own wit and intelligence than in the power to draw forth the resources of others; he who leaves one after a long conversation, pleased with himself and the part *he* has taken in the discourse, will be the other's warmest admirer."

There are many persons who commence speaking before they know what they are going to say. The ill-natured world, which never misses an opportunity of being severe, declares them to be foolish and destitute of brains.

He who knows the world, will not be too bashful; he who knows himself, will not be imprudent.

There is no surer sign of vulgarity than the perpetual boasting of fine things at home.

One should be careful how freely he offers advice.

If one keeps silent sometimes upon subjects of which he is known to be a judge, his silence, when ignorant, will not discover him.

In social gatherings one should not argue a point when it is possible to avoid it, but when he does argue, he should do so in a gentlemanly and dispassionate manner.

One should not draw attention to mistakes in the language of others.

CHAPERONAGE

The custom that makes a chaperone indispensable where young people are gathered together at places of public entertainment obtains in all conventional communities. No really fashionable party is made up without a chaperone.

A young woman condemns herself in the eyes of good society who is observed to enter alone with a young man a place of public refreshment, be the restaurant or tea room ever so select. In

the same category of offences is ranked that of maidens visiting places of public amusement under the escort of young men alone. It is always wisest, when a number of young people are to have a party, to ask two or three married women to be present, not only for propriety's sake, but because there will then be no danger of anything unwished for happening, inasmuch as it is the duty of the chaperones to make all social entertainments smooth and pleasant.

When it is necessary for a girl to pay long visits to a dentist's office, she should be accompanied either by her mother or some woman relative, or a maid.

The etiquette of chaperonage is much less strict for a young widow than for an unmarried girl of the same age; but it is important and in good taste for a woman who is a widow to be very quiet and inconspicuous in all she does, giving by her behaviour no opportunity for criticism.

DOMESTIC ETIQUETTE AND DUTIES

Etiquette is a comprehensive term, and its observances are nowhere more to be desired than in the domestic circle.

If husbands and wives, generally, would render each other half of the little attentions they lavished upon each other before marriage, their mutual happiness would be more than doubled.

A wife should never let her husband have cause to complain that she is more agreeable abroad than at home, nor let him see her negligent of dress and manners at home when she is the reverse in company.

If, unhappily, any misunderstandings or annoyances occur between husband and wife, it is

ill-bred and unjust for either to repeat them to a third person.

Faithful unto death in all things should be the motto of both husband and wife; and forbearance with each other's peculiarities, their never-ending effort to attain.

If a girl discovers very soon after her marriage that she has made a mistake, it is wisest for her to make the best of it; she should look for all that is good in her husband and try to forget that which she dislikes. There are times when a legal separation is necessary, but when people marry they marry for better or for worse, and if, unfortunately, it should be for worse, even that does not release them from the solemn vows which they have taken.

It is not in good taste for a husband and wife to call each other by endearing names in the presence of others.

A man has no right whatever to open his wife's mail, but a woman should not receive any letters that she would not be willing that her husband should see.

CHAPTER V

Dress, Gloves, Street Etiquette, Travelling, Bicycling, Telephoning

"Refinement of character is said never to be found with vulgarity of dress."

DRESS

To dress well requires good taste, good sense, and refinement.

The most appropriate and becoming dress is that which so harmonizes with the figure that the apparel is unobserved.

Neatness in a lady's dress is one of the first requisites.

The woman who is overdressed at an afternoon reception is much more uncomfortable than she who is gowned with the simplicity of a Quaker. A well-fitting gown, a becoming hat, a fresh pair of gloves, and one is suitably dressed as a caller.

Evening dress for a lady may be as gay as she chooses to make it, though extremes are not desirable.

Dresses made a suitable length for walking are much more appropriate for the street than those that are so long that their wearers become street cleaners. Good taste forbids the wearing of dresses so short as to be an offence against modesty, or so narrow as to impede the free movement of the limbs.

A hostess should be careful not to outdress her guests.

When going out, a lady should consider the people she is likely to meet, and should dress accordingly.

The best advice to all girls upon the subject must be, not to be overdressed, nor yet to be careless in the matter. They should attire themselves according to their circumstances and should, above all things, avoid all extremes of fashion, as well as all eccentricities of style.

Only quiet colours should be worn either to church or on the street, and wherever girls go they should endeavour to be unconscious of their personal appearance.

A girl of fourteen should not wear her hair done up, and her gown should come just below her ankles.

It is not in good taste for a young girl to wear diamond rings; if she is fortunate enough to possess them, let her keep them carefully until she is older, and then she may wear them with perfect propriety.

Necklaces and jewels in the morning are in bad taste, no matter what the fashion of the moment may be.

A frock coat is, under no circumstances, a correct garment for a man to wear at an evening dance, neither is a Tuxedo or dinner coat. The proper dress is a full-dress suit, with white vest and white tie. Possibly a dinner coat might be allowable at a very small and very informal dance, but a frock coat never.

At an afternoon church wedding the groom, best man, and ushers, all dress as nearly as possible alike. The proper costume or suit is a black frock coat, gray trousers, black or fancy vesting

waistcoat, white linen shirt, light tie, suède gloves, patent leather boots, and a tall hat.

A man should wear a white tie with a dress suit at any large formal entertainment, such as a ball, the opera, a wedding reception, a large dinner party, etc., and on all occasions where he wears a white waistcoat. He may wear a black tie at the theatre, at a small dinner, in calling, and at home with his dinner coat.

At church he should wear a frock or morning coat and a tall hat.

The idea that "dress makes the man" is a very false one, but a man *does* select his dress, and is judged somewhat in accordance with that selection.

GLOVES

Gloves are a necessary accompaniment of evening dress.

A lady, on taking her seat at a dinner table or a card table, removes her gloves, but not until then; at the theatre or opera gloves should be worn throughout the performance and during the evening.

No matter how long a lady's gloves are, they should be entirely taken off at supper, and be resumed again upon returning to the drawing-room.

To wear gloves while playing cards is an affectation of elegance.

A man wears gloves when calling, and removes them just before or just after entering the drawing-room. Tan gloves may be worn at all hours of the day.

A man wears light or white kid gloves to the opera, dances, a reception, or any other formal evening entertainment, except a dinner.

STREET ETIQUETTE

When walking in the daytime with an infirm or elderly woman, a man may offer his arm, usually the right. In the evening he may do so to any woman whom he accompanies.

In walking with a woman a man chooses the outer side without any regard as to its being either the right or the left. In walking with two women he chooses the outer side also, and never walks between them.

A man, when walking with a woman, returns a bow made to her, lifting his hat, although the one bowing is a stranger to him.

Ladies do not bow or talk or call across the street. A man should not smoke when driving or walking with a woman, nor on much frequented promenades where he cannot remove his cigar from his mouth whenever he meets a woman.

A man, when he meets a woman who is walking and with whom he wishes to speak, does not allow her to stand while they talk, but turns and walks with her.

A man cannot refuse to return the bow of any respectable woman. If he does not wish to recognize her, he must avoid her.

It is much less rude for women to return a recognition coldly, and, upon the next occasion, to turn away or to avoid a meeting, than to give the "cut direct."

Women precede men under ordinary circumstances, but, in passing through a crowd or down the aisle in a church or theatre, the man precedes the woman. On arriving at the pew or seat, the man shows her in and follows her.

It is not proper for a young girl to walk alone with a young man after dark, unless she is engaged to him or he is a near relative of hers. A young woman should meet a young man, with whom she has only a slight acquaintance, in her father's house or in the presence of a chaperone. When he has become well acquainted with her and her family or friends, she may take occasional walks with him alone in the afternoon, but never in the evening.

When two women meet in a doorway, the younger gives precedence to the elder.

Society accords to the woman the right to take the initiative in shaking hands, and the man must wait her pleasure.

When it becomes necessary for one to address a man or woman whose name one does not know, it should be as "Sir," or "Madam."

It is very bad taste for young women to eat candy or chew gum during a theatrical performance, or, indeed, in any public place.

TRAVELLING

A lady can travel all over the Continent alone, and, if she conducts herself quietly, and as a lady should, she will receive all due respect. At the same time it is perhaps a little wiser to have a companion, or, if that is not possible, to be put in the care of some one who is making the same journey. Advice or assistance should be asked from officials, not from strangers.

When a young woman is travelling alone and is obliged to stay at an hotel, she is shown to a reception room and sends for a clerk to come to her. After the business arrangements are made, she either gives him her card or tells him her name, and he registers for her. There is no rea-

son why she should go into a public room or register for herself.

A woman staying alone in a hotel should enter the dining-room by the ladies' entrance, if there is one; should have dinner early rather than when the room is full; and should avoid crowded reception rooms, rotundas, and corridors. The well-bred woman is never willingly conspicuous in such places.

Ordinarily, women wear hats at luncheons, but not at breakfasts or dinners in hotels.

When a woman enters a dining-car with a man and they sit at the same table, she should not permit him to pay for her meal, unless he is a relative or old friend. A wise woman does not allow herself to be under such an obligation to mere acquaintances or strangers.

It is not customary, unless one is without luggage, to pay in advance at an hotel.

Fees are usually given on leaving the steamer to the steward or stewardess, deck steward, head waiter, waiter of the particular table at which one has taken his meals, and any other servants who have made themselves useful to him during the voyage. The amount of the fees depends on the amount of the service that has been required, varying from one dollar to five dollars for each. Living in lodgings abroad is much cheaper than living in hotels, and, in most of the large cities, such accommodations may be had at reasonable rates, and are very comfortable. The prices for lodgings vary according to location, etc. A steamer trunk should suffice for a traveller who makes a short trip abroad and intends to spend all his time travelling and sight-seeing. Money for a short trip can be carried on the person, in a belt, or a pocket hung about the neck. For a trip of some

length a letter of credit is more convenient, and can be obtained from any banking-house having foreign connections. In some countries travelling in the second-class carriages is very comfortable; in others it is not. In Italy a traveller can be comfortable only by travelling first-class; in France second-class is not bad; and in Germany and Great Britain it is perfectly comfortable, and preferable to first-class in some respects.

A rush and scramble at a railway ticket office is only carried on by ill-bred people, or by those who appear so at the time.

If a woman offers to seat herself beside a man, he should rise at once and give her the choice of seats.

A woman should always be careful to thank a man for any little attention he may bestow upon her.

The woman who travels alone wisely exercises considerable reserve. She does not place herself under any obligation that she can courteously avoid, nor does she encourage the conversation or company of strangers.

The well-bred person does not discuss in a railway train or street car the acts or characters of relatives, friends, or public men; nor does he mention names.

The loud laugh, the vigorous airing of grievances against officials or others, the recital of one's successes or failures in tones that must be heard by fellow passengers, are evidences of a lack of good manners.

The man or woman who piles baggage or clothing on a seat which another traveller has a right to occupy, and so compels him to stand or forces him to ask for the removal of the baggage, is selfish and lacking in courtesy.

The courteous man does not raise the window of a car on the side through which the smoke from the engine pours in; nor does he raise a window without asking those near it if opening it will cause them any discomfort. When a fellow traveller asks to have the window lowered, it should be done promptly and politely. The courteous man is considerate of the needs or wishes of others.

BICYCLING

As to rules of politeness for bicyclers, one who is truly a lady will show herself to be such as surely when riding a wheel as at any other time, not only by her costume, which will be unobtrusive in colour, cut, and adjustment, but by her manner, which will be even more quiet and self-possessed than usual, as she well knows that by mounting a wheel she makes herself more or less conspicuous. It goes without saying that she will not ride fast enough to attract undue attention; that she will not chew gum; and that she will not allow advances from strangers, who may, like herself, be on a wheel, and, to all appearances, may be gentlemen. Neither will she ride off alone after dark, nor take long rides in the evening attended only by an escort. In the daytime, when out with a gentleman, she will avoid stopping to rest under the trees and in out of the way places. Too much care cannot be taken, especially by young girls, as to appearances. Their very innocence and ignorance lay them open to criticism.

TELEPHONING

For the benefit of those who but seldom make use of the telephone, and, consequently, feel more or less ill at ease when attempting to use one, and also for those who, from ignorance of the first laws of politeness, or who, from thoughtlessness, ignore them, a few hints upon the subject may not come amiss. It is after having called up "Central," and been given the number requested, that one often stands in need of no small amount of tact and good breeding, as well as of some idea of the best method of procedure. When there are several different persons using the same line, two or three of them may mistake the call for theirs, and all rush to the telephone at once. If at all stupid, or lacking in politeness, they will make it quite unpleasant for each other. The one entitled to speak should politely inquire for the one for whom she has called at the telephone, also giving her own name as the one delivering the message. If this does not suffice to enlighten those who sometimes keep calling "Hello," "Hello," without waiting to learn if they are the ones desired, the one talking should again announce herself, and the name of the one to whom she wishes to speak. Then, occasionally, even while in the midst of a conversation, some one will break in with a "Hello!" "Who is it?" "What do you want?" etc., which is quite distracting. If one can gain a hearing in no other way, it is well to say: "Excuse me, I hold the line." If this does not bring order out of chaos, one should ring off and call again.

One should be careful not to call up friends at inconvenient hours, and when one is notified by a servant, or otherwise, that some one, the name

being given, is at the telephone wishing to speak with her, she should certainly be as expeditious as possible in replying; for, by holding the wire she is inconveniencing others, as well as the one who is waiting for her. No lady needs to be warned against speaking discourteously under any circumstances to the telephone assistants at the central office. It is in these little things that one shows herself to be well-bred or not.

One's individual manners, and ordinary polite or impolite forms of address, are very noticeable when accentuated by the telephone.

None, of course, but the most informal of invitations can be delivered by telephone.

Servants should be taught always to answer the telephone politely and intelligently. When answering, a servant should say whose residence it is, not by giving the family name, as "Smith," but as "Mr. Smith," and then, if asked who is at the instrument, she should reply, "Mrs. Smith's cook" or "maid."

CHAPTER VI

The Table and Service at Table, Table Manners, Servants and Serving

"Let all things be done decently and in order."—*The Bible.*

THE TABLE AND SERVICE AT TABLE

The central crease in the pure white linen cloth runs the length of the table, dividing it in half. At the middle point in this crease is placed the centrepiece and on or about it the floral decorations. Candlesticks or lamps are set about the flowers, their shades harmonizing with the floral colour scheme. Small silver or crystal trays holding bonbons, nuts, olives, etc., are placed at intervals outside the lights.

On each plate, or where the plate is to be, is placed a folded white napkin with a dinner roll or square of bread between the folds. To the right of the plate, with their edges toward it, lie two knives with steel blades, a smaller silver knife (fish), a soup spoon, and an oyster fork; to the left, three forks corresponding with the knives, the points turned up. The number of knives and forks depends, obviously, upon the number of courses.

Just in front of the knives are placed the glasses, the number and kind determined by the waters or wines supplied.

Dishes are served at the left of each guest, commencing at the first course with the guest of honour. The plates of a course are not removed until every guest has finished eating.

If the hostess is the only woman at the table, she is served first, as a lady is of most importance from a social standpoint, and it is always proper to attend to her wants first. After her the man who is a visitor, or whose age gives him precedence, receives attention.

If the only guest at the family dinner-table is a man, he should not be served until all the ladies of the family have been attended to.

If fruit is served, there is placed before each guest a finger bowl half full of water. The bowl rests upon a plate upon which a small doily has been put. In order that the plate may be used for the fruit, the doily is placed on the table to one side with the finger bowl on it. When the fruit has been eaten, the ends of the fingers are dipped in the water and dried with the napkin which lies upon the knees.

At a small or informal dinner the host carves —fish, roast, and game being placed in due order before him. Soup, salads, ices, or puddings, and coffee if served at table, are placed before the hostess.

TABLE MANNERS

Nothing indicates the good breeding of a man so much as his manners at table. There are a thousand little points to be observed, which, although not absolutely necessary, distinctly stamp the refined and well-bred man. A man may pass muster by dressing well, and may sustain himself tolerably in conversation; but, if he is not nearly perfect in table etiquette, dining will betray him.

Any unpleasant peculiarity, abruptness, or coarseness of manner is especially offensive at table. People are more easily disgusted at that time than at any other.

It is bad form to rest the elbows on the table, to toy with the knives or forks or glasses, to crumble bread, to chew with the mouth open, to smack the lips while chewing, to talk while chewing, to chew while serving others, to "blow" upon food to cool it, to scrape the bottom of a cup or plate to capture the last morsel, to drink while there is food in the mouth.

The napkin, unfolded one half, is placed upon the knees, never over the breast or tucked into the waistcoat or under the chin. At the end of the meal it is left unfolded upon the table unless a guest is remaining for a day or two; then he does as his host does.

The knife is never used to convey food to the mouth, nor is it held in the hand when a plate is passed for a second helping, nor is it used in eating fish unless a silver one of a special shape is supplied. The fork is used in the right hand when the knife is not in use. It is not used "spoon-fashion" in the left hand, nor should it be loaded with food to be conveyed to the mouth. The knife and fork, when not in actual use, should rest wholly upon the plate. At the end of a course they should be placed together, their points at the centre of the plate and their handles on its edge.

The spoon's place is in the saucer, not in the cup, when one is drinking tea or coffee. Liquids are taken noiselessly from the side, not the end of a spoon. Soup is dipped up with a motion of the spoon toward the outer edge of the plate. To tip a plate to secure the last drop is doubtful form

—better to ask for a second helping, though this is unusual.

Salt is helped with a small salt-spoon from a salt-cellar and placed upon the side of one's plate. If the prongs of the fork touch this salt, enough will adhere to season the food upon them. It is not good form to take salt upon the knife-blade and beat a "tattoo" upon it to distribute the salt over the food.

At dinner bread plates are not used; bread is broken, not cut, and butter is not served. At breakfast, luncheon, or supper, bread is served on a small plate to the left of the larger plate, and a small silver knife beside it is used for spreading the butter. Small pieces of bread broken off the larger piece are buttered on the bread plate and conveyed to the mouth by the fingers.

At any formal meal a guest does not ask for a second helping. It delays the courses, since courtesy requires all to wait till this second helping is eaten. At a small informal meal, where the guest knows his hostess intimately, he may, perhaps, as a compliment to some special dish, violate this rule. At such a meal the hostess or host may invite guests to accept a second helping, but to press a second helping upon a guest who has politely declined it is very bad form.

If one is obliged to leave the table before others have finished, he asks his hostess to excuse him and thanks her when permission is given.

A tooth-pick, like a tooth brush, has its place in the privacy of the bedroom or dressing-room. Its use in public after a meal betrays a lack of good manners.

Life in an hotel or boarding house tends to make people careless in manners and even selfish.

but the true gentleman will not permit himself to neglect, at table or elsewhere, those forms which are the outward evidence of good breeding.

A goblet should be held by the stem, and not by the bowl.

Olives are eaten from the fingers; pickles, from a fork. It is usual to put either a small fork or a long-handled spoon with a small bowl on the dish containing olives or pickles, and one should use it in helping one's self.

Watermelons are eaten with a fork, and cantaloupes with either a spoon or a fork.

A baked potato should be eaten from the plate after it has been pushed out of its skin by the fork.

Dried beef is eaten with a fork.

Grape seeds may be removed from the mouth with the fingers. The seeds of watermelons should be taken from the fruit with a fork before the fruit is put into the mouth.

Fish bones are taken from the mouth with the fingers. Care, however, is usually taken to leave as few bones as possible in the fish, since the general use of the silver knife with the silver fork has made it easy to separate the bones from the meat.

Bananas are broken with a fork, and a piece is conveyed to the mouth on a fork.

When a servant offers one a dish, he should help himself without taking it from her hand.

Liquids are drunk from the cup, never from the saucer.

Gravy should be served on the side of the plate, not on the food.

It is not proper to eat gravy with bits of bread; it should be regarded as a sauce, and eaten with the meat.

After-dinner coffee is served in small cups and without cream. In many houses rock candy, crushed in very small pieces, is used as a substitute for sugar, the claim being made that it gives a purer sweetness.

Cut sugar is served with coffee, and powdered sugar with fruit or oatmeal.

Coffee may be served at the table or in the drawing-room as is best liked. People are not asked if they will have it; it is served to them. Only sugar is offered with black coffee.

After-dinner coffee is taken directly from the cup, and not from the spoon.

Crackers should be eaten from the hand, and not be broken into soup.

When bread is passed, one takes a slice as it is cut, and does not break it and leave a portion on the plate. Bread is always eaten from the fingers.

Raw oysters are eaten with a small oyster-fork from the shell.

An apple or a pear may be held with a fork, and pared with a knife; or it may be quartered, and each quarter held in the fingers, and then pared. Dates are eaten from the fingers.

Grape-fruit should be served ice cold. It is cut in halves, midway between the blossom and the stem end, the seeds removed, and the pulp separated with a sharp knife from the rind and from the membranes between the sections. It is served in its own skin and eaten with a spoon. Powdered sugar is used.

One need not fear to take the last piece on the plate when it is offered. It would be more impolite to refuse it.

It is very bad form to pile up, or in any way arrange the plates or small dishes put before one, for the benefit of the waiter. She should do her

own work, which is to take away the plates without any help.

SERVANTS AND SERVING

Servants should be expected to dress neatly. Where there is but one, she should have a clean white apron ready to put on when answering the door-bell. When her mistress is not receiving, she should have a salver to receive callers' cards. She should also know, before answering the bell, who is in and who is not at home, and what excuse, if any, to make for each one asked for.

One can speak with perfect propriety of the one servant employed as "the maid," but not as "our girl."

A servant should never be allowed to call to any member of the family from a distance, as from the foot of the stairs, but should go to the one to whom she wishes to speak and deliver her message.

There should be as much consideration as possible shown in the arrangement of the work of a general servant. If it is more convenient for her to go up the front stairs to announce callers, and to go down them to answer the hall door, certainly allow her to use them instead of the back ones, on occasions. A waitress or parlour-maid is no more privileged to use the front stairs than a general servant is. A nurse may, with propriety, be wherever her charges are allowed.

A maid is expected to wear a cap, and it is usually provided by the lady of the house.

It is good form to address the servants one knows when entering a house, and to thank them for any attention.

It is unfortunate that the English system of

feeing has come into vogue here. But it is quite customary now for a guest, after a visit, even a short one, to bestow upon a servant a small fee.

It is hard to say, under all circumstances, what to expect of a nursery governess, and what should be her privileges. To treat her with the greatest consideration is well worth while; for one is compensated in being able to get an intelligent, ladylike woman who may be trusted to guide her charges wisely. One may ask a governess to sleep in the same room with the children, dress and undress them, eat with them, and teach them, and take the entire charge of them; but, of course, one will provide some attractive place for her to sit during the evening, while the children are asleep in her room. It is also necessary to see that her meals are well cooked and carefully served, and to permit her to be free one afternoon and evening every week. She should be addressed as "Miss Smith," not by her first name.

CHAPTER VII

Children's Manners, School-room Etiquette

"Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes."—*Emerson.*

CHILDREN'S MANNERS

Habits have been compared to handcuffs, easily put on and difficult to rid one's self of.

Virtue is born of good habits, and the formation of habits may be said to constitute almost the whole work of education.

Habits of politeness and kindness to the poor are of great worth, and easily formed in childhood.

A mother once asked a clergyman when she should begin to educate her child, then three years old. "Madam," was his reply, "you have lost three years already."

As soon as the child can talk, its lessons in politeness should begin. Among a child's first words should be "please" and "thank you."

A child should never be allowed to leave the table, after it is old enough to understand and to say it, without asking to be excused.

A child should be taught to pass behind and not before one.

Little boys should never be allowed to keep their hats on in the house.

Children should be taught as early as possible to be generous and polite to their little visitors, and if necessary, to give up all of anything where half will not do.

Children should be taught to "take turns" in playing games, and not to monopolize the pleasantest part of the game.

Children soon feel a pride in being little ladies and gentlemen, rather than in being rude and impolite.

If mothers would impress upon their children how stupid they appear, when they stand staring at one without answering when addressed with "good morning" or a like salutation, they would be anxious to know what to say, and to say it.

Children do not always know what to answer when addressed. They ought to be taught, so that they may feel no embarrassment.

When children inconvenience others, they ought to be taught to say "Excuse me" or "I beg your pardon."

In the cars or in any public place, a boy or a girl should always rise and give his or her place to an older person.

A child should learn that it is both naughty and rude to contradict, and to say "what for" and "why" when told to do anything.

A mother who is as careful of her child's moral nature and manners as of his physical nature, will guard him from naughty and rude playmates as closely as she would from measles or whooping-cough.

A mother should never allow any disrespect in her children's manners toward herself, nor toward any one older than they are. They should be taught especially to reverence the aged.

A child should be thoroughly trained with re-

gard to table manners. The well-bred child will not chew his food with his mouth half open, talk with it in his mouth, nor make any unnecessary noises in eating; and he will handle his knife and fork properly.

Children should be taught that it is very rude to look into drawers or boxes, or, in fact, to meddle with or handle anything away from home that is not intended for them to play with.

Children should be made to understand that they must not ask too many questions promiscuously, such as, "Where are you going?" "What have you there?" etc.

A well-bred child modestly waits for its seniors to begin and end a conversation with it.

In public a noisy child is a nuisance, and a rude child is a reflection upon its parents. The character of the home is publicly revealed by such behaviour.

A child should be taught never to tease a playmate's mother, or to have its own mother teased by a playmate. Teasing should not be allowed.

Children should never be allowed to say "I won't" and "I will" even to each other.

Children should never be allowed to speak of an elder person by the last name without the proper prefix. They should be taught, in addressing boys and girls, say, sixteen years of age, to use the prefix "Miss" or "Mr." before the given name; thus "Miss Alice" or "Mr. George." In fact, everybody should observe this rule in addressing youths, except in case the older person is very familiar with the younger.

Children are now taught to say, "Yes, mamma," "What, mamma?" "Thank you, mamma," "Yes, Mrs. Allen," "What, Mrs. Allen?" "I think

so, Mrs. Allen," etc., in preference to "Yes, ma'am," "No, ma'am," etc.

Children should be taught that it is rude to yawn without trying to suppress it, or without concealing the mouth with the hand; to whistle or hum in the presence of older persons; to make any monotonous noise with feet or hands, beating time, etc.; to play with napkin rings, or any article at table during meal time; to pick the teeth with the fingers; to trim or clean one's nails outside one's room; to lounge anywhere in the presence of company; to place the elbows on the table, or to lean upon it while eating; to speak of absent persons by their first names, when one would not so address them if they were present; to acquire the habit of saying "you know," "says he," "says she," "do you see"; to use slang words; to tattle; to hide the mouth with the hand when speaking; to point at any one or anything with the finger; to stare at persons; to laugh at one's own stories or remarks; to toss articles instead of handing them; to leave the table with food in the mouth; to take possession of a seat that belongs to another without instantly rising upon his return; to leave any one without saying "good-bye"; to interrupt any one in conversation; to push; to ridicule others; to pass, without speaking, any person whom one knows; etc.

Some young people are not as particular as they should be about certain articles of the toilet, such as combs, brushes, etc. One should always have such things for his own individual use. It is exceedingly impolite to use any toilet article belonging to another.

It is ill-mannered to ask questions about affairs that do not concern one, or to pry into the private

affairs of one's friends. To inquire the cost of articles indiscriminately is impudent.

If parents are not at home when visitors come in, or are too busy to see them at once, a child, in the absence of a maid, should politely show them in, offer them a comfortable chair, show them anything he thinks they will be interested in, and make every effort to entertain them agreeably until such time as his parents can take his place. He should then politely withdraw from the room.

Children and young people should early learn not to monopolize the best light or the most desirable seat in the room, but to look about when any one enters, whether a guest or an older member of their own family, to see, if by giving up their own place, the new-comer may be made more comfortable.

A boy ought to show to his mother and sisters every attention he would show to any other woman. Should they chance to meet on the street he should politely raise his hat. He should allow them to pass first through a door, give them the inside of the walk, help them into a carriage, and everywhere and under all circumstances treat them with politeness and deference. Girls should, of course, treat their brothers in the same polite manner; for they can hardly expect to receive attentions where they are unwilling to bestow them.

Children, especially little boys, should be taught not to precede their mothers, or any woman, into theatres, street cars, churches, elevators, or into the house or even a room.

SCHOOL-ROOM ETIQUETTE

If teachers realized the inestimable amount of good they might accomplish by giving a little time

and thought to the manners of their pupils, surely they would willingly give it. Those of their pupils who have no proper training at home would thus gain a knowledge which, in after life, would prove a blessing. And such a course acted upon by the teachers would be of great assistance to the parents of those who are well trained at home; for a large portion of a child's time is spent in school, and under conditions that require such training.

Teachers must treat their pupils politely if they expect polite treatment in return. A boy gladly raises his hat to the teacher who greets him on the street with a pleasant smile and a kindly word.

Every teacher should see that no pupil is allowed to treat those of a lower station in life with disrespect.

It is a common occurrence for a teacher to speak with seeming disrespect of a pupil's parents, blaming them for the pupil's lack of interest in school, truancy, etc. Such a course is highly reprehensible in the teacher, and gains the pupil's ill-will. It is better to assume that the parents would be displeased with anything wrong in the pupil, and to appeal to the pupil for his mother's or father's sake.

A teacher should not allow herself or himself to be addressed by pupils as "Teacher," but as "Miss" or "Mr. Smith."

Upon entering the school-room in the morning, well-mannered pupils greet their teacher with "Good morning, Miss Smith"; and, at the close of school, with "Good evening, Miss Smith."

When a class of boys and girls in line is to be dismissed, the boys, at a given signal, should take one step to the rear and allow the girls to pass first to seats.

The entire atmosphere of a school-room is dependent upon trifles. Where a teacher, by her own actions and in accordance with her requirements, insures kindness and politeness from all to all, she may feel almost sure of the success of her school.

Young misses ought to be addressed by the teacher as "Miss Julia," "Miss Annie." Young boys (too young to be addressed as Mr.) should be addressed as "Master Brown," "Master Jones," etc.

Teachers should use great discretion in reproving any unintentional rudeness, especially on the part of those ignorant from lack of home training. If such were reproved gently and privately, it would be more efficacious and just. No one should be allowed to appear to disadvantage on account of ignorance.

Selfishness, untruthfulness, slang, rowdyism, egotism, or any show of superiority should be corrected in the school-room.

Young teachers hardly realize with what fear mothers intrust to them their carefully reared children, especially their younger ones.

CHAPTER VIII

Correspondence

"Since custom is the principal magistrate of human life, let men by all means endeavour to obtain good customs."—*Lord Bacon.*

CORRESPONDENCE

In all correspondence one should write legibly, one's signature especially.

A BUSINESS LETTER

The heading, address, complimentary opening, body, complimentary ending, and signature have each its proper place on the page; thus:

14 Broad Street,
Hamilton, Ont.,
Dec. 28, 1913.

L. J. Brown & Co.,
28 Mutual Street,
Ottawa, Ont.

Dear Sirs:
Please send me by express .....
.....
.....
.....
.....

Yours truly,
Ellen Smith.
(Mrs. John A. Smith)

A business letter should be clear, brief, and so complete in itself that the receiver will not need

to refer to former letters in order to understand it. An answer to a business letter should begin with an acknowledgment of its receipt and a reference to its contents.

A business letter requesting a favour which does not benefit the one granting it, should have a stamp inclosed for postage.

The commonest forms of complimentary openings used in business letters are: Gentlemen:, Dear Sirs:, Dear Sir:, Dear Madam:, Dear Mesdames:

A FRIENDLY LETTER

CHRIST CHURCH, Dec. 21, 1883.

Dear Mrs. Hargreaves:

Perhaps the shortest day in the year is not *quite* the most appropriate time for recalling the long, dreamy summer afternoons of ancient times; but, anyhow, if this book gives you half as much pleasure to receive as it does me to send, it will be a success indeed.

Wishing you all happiness at this happy season, I am,

Sincerely yours,

C. L. DODGSON.

THE ENVELOPE

The address should be so plainly written as to leave no room for doubt and no excuse for error on the part of the postal employees. The first line should be at or below the middle of the envelope and the remaining lines indented as in the examples below. The stamp is placed in the upper right-hand corner of the envelope.

The Weston-Smith Co.,

Publishers,

22 Reford Street,

Ottawa, Ont.

John L. Brown, Esq.,
28 Benson Street,
London, Ont.

People of good taste rarely use stationery of uncommon size, shape, or colour. Friendly letters and notes are written on plain unruled note-paper of standard size. The note or letter when folded once should fit exactly into an envelope of the same colour and quality.

A married woman, when she writes a business letter, should sign her name as she would sign it when writing any other letter; that is, by placing her first name and surname in the usual position of the signature, and adding, a little to the left-hand, her name in full.

When one wishes to order goods from different houses in the same city, and yet have all the goods shipped in the same package, he should write an order to each firm requesting the goods to be delivered to the firm with which he does the most business, having, of course, notified such firm of his action.

Whoever writes a caustic letter makes a mistake; for it will do no good, even if there seems to be a cause for it, and if the assumed cause proves to be simply a mistake, the writer will be humiliated.

LETTERS OF APPLICATION

It is sometimes difficult to write a letter of application, because one must speak of himself and of his ability to fill the position sought, and do so without seeming egotistic. If the applicant has had experience in work similar to that for which he applies, a simple statement of the fact, the

length of time engaged in such work, the reason for quitting his last position, and the name and address of his former employer should form the substance of his letter. If he has had no experience, he should state what advantages he has had to qualify himself for the work, and not boast that he could soon and easily learn to do it.

The following will exemplify the points:

124 Huron Street,
KINGSTON, Sept. 24, 1899.

MESSRS. A. G. BAKER & Co.,
Regina, Sask.

Gentlemen:

I am informed by a friend, Mr. C. A. Brooks, of your city, that you are in want of a bookkeeper, and I desire to make application for the position. I am a young man, but have had several years' experience in keeping books. I am now in charge of the books of Messrs. Jones & Williams, of this city, to whom I can refer you for information as to my ability and character. I desire to go West, and shall be glad to work for you, if you can pay me $70 a month, which is my present salary.

Yours respectfully,
T. R. MILLER.

BROCKVILLE, ONT., May 15, 1899.

MESSRS. CLARK & WILLIAMS,
94 Belden Street, London.

Gentlemen:

I am informed that your shipping clerk is soon to leave, and that the position now held by him will be vacant. I desire to apply for the same, but I am sorry to state that I have not had any experience in this particular line of work; however, I have been a general clerk in a store, and am familiar with simple bookkeeping, which would probably enable me to learn the work of a shipping clerk in a reasonable length of time.

In case you should wish to engage me on trial, I would gladly assist, without compensation, your present clerk until the end of his engagement, which, I understand, is about three weeks from date.

My present employer is Mr. G. W. Webster of this place, and he will doubtless answer any inquiries concerning my work that you may address to him.

Yours respectfully,
GEO. E. JOHNSON.

Such letters should always contain a stamp for a reply. The stamp is attached by its corner or by a pin to the head of the letter.

Great precaution should always be taken not to send a letter with insufficient postage on it; for the additional postage is collected from the person to whom the letter is sent, and many business men look upon such neglect as inexcusable, if they do not consider it dishonest, inasmuch as it compels others to pay what the writer should have known it was his duty to pay.

An application for a position as teacher in a public school is often very difficult to write, because it is necessary to say much, and to say it, in some cases, to men who are not thoroughly familiar with business methods.

Before giving any forms, some suggestions which experience has taught may be of great importance. The handwriting should be natural. If one has a degree, he should not use it when signing his name, but state in his letter that he is a graduate, naming the institution from which he was graduated. All boasting should be avoided. One should not ask a reply by return mail, but he might inclose a stamp with a request to be informed when the board meets to consider applications. One ought not to name as references persons who know nothing about his work; for, although they may, if consulted, endeavour to praise him, they will show their ignorance of what he has done, and the board will naturally assume that he has no better references.

As a rule, it is advisable to send testimonials only from inspectors or from principals who are familiar with the teacher's work, and have visited his school. Very old testimonials should not be placed before a board. Indeed, it is doubtful

whether any testimonial, unless it comes from a competent judge, is of value.

If boards would consult references, or seek information from outside sources, it would be only just to all concerned; but, as they often will not do this, it is wise to send copies of two or three, generally not more, good testimonials, and to have one or two of the applicant's friends write the board in his behalf.

A letter of application, especially for the position of inspector or that of principal, should be full and explicit, specifying the opportunities the writer has had to prepare himself for the position, rather than stating that he has done so-and-so; for, in the latter case, it might seem like boasting.

Sometimes a short letter, unless circumstances demand a long one, will be most favourably received by a board. The writer once knew a very important position to be obtained by a correspondence about as follows (names of places, dates, etc., are omitted):

To the Chairman of the Board of Education.
Sir:

I learn through a friend in your town that the position of principal of your school is vacant. If the position has not been filled, I desire to make application for the same. I am a graduate of ————, and have taught three years. I am now principal of the ———— schools, but desire to teach in your province, as my home is there.

Yours respectfully,
————.

A stamp was inclosed for a reply. The secretary of the board at once wrote asking for references and stating the salary paid. The applicant replied that he did not wish the position at the salary named, and thanked the secretary for the courtesy extended.

Had the applicant written a long letter, setting forth the value of his services, and urging the board to raise the salary, it is not probable that a reply would have been received. The simple statement that he did not want the position at the salary named was evidence to the board that he considered his services worth more, and, moreover, that he had confidence that he could command more. The secretary replied to the last short note, asking for references and at what salary he would accept the position. The information was given, and in a few days the applicant was requested to meet the board with the assurance that the position would be given him if the interview proved satisfactory, which it did. Afterward the applicant was informed by the chairman of the board that his short, business-like letters, written in a natural hand, obtained for him the place over nearly one hundred applicants, many of whom were college graduates of long experience in teaching, and with many testimonials, but not one of whom had written even a fairly good letter of application.

The impression of character and of qualification produced by a personal interview is deemed so important that even minor appointments are scarcely given to any one not personally known to one of the school board, or to some one in whose professional judgment they have great confidence.

Preliminary inquiries about positions are most profitably made through acquaintances, who can advise one whether to take any further steps.

CHAPTER IX

General Hints

"We remain shackled by timidity till we have learned to speak and act with propriety."—*Samuel Johnson.*

A man raises his hat when walking with another, not only to his own acquaintances, but to those persons who bow to his companion, whether he is acquainted with them or not.

If a man meets a woman in an hotel corridor or hall he should step aside, allowing her to pass, and raising his hat.

If in a public place a man hands a woman anything she has dropped, he should raise his hat when offering it to her. A well-bred man raises his hat after passing the fare of a woman in a car or coach. This does not mean that he has any desire to become acquainted with her, but it is his tribute to her sex.

Slight inaccuracies in statements should not be corrected in the presence of others.

One should give her children, unless married, their Christian names only, or say "my daughter" or "my son," in speaking of them to any one excepting servants.

In elevators men remove their hats in the presence of women.

Men having occasion to pass before women seated in lecture and concert rooms, and all other

places, should say, "I beg your pardon," and pass with their faces, and not their backs, toward them.

In going up stairs, a man precedes a woman or walks by her side. He follows her down stairs.

To indulge in ridicule of another, whether the subject be present or absent, is to descend below the level of gentlemanly propriety.

A reverence for religious observances is a distinguishing trait of a refined mind.

A lack of reverence in the house of God implies low parentage, or a coarse nature that is not subject to refinement.

Religious topics should be avoided in conversation, except where all are prepared to concur in a respectful treatment of the subject. In mixed societies the subject should never be introduced.

Frequent consultation of the watch or timepiece is impolite, either when at home or abroad. If at home, it appears as if one were tired of the company and wished them to be gone; if abroad, as if the hours dragged heavily, and one were calculating how soon he would be released.

It is very unbecoming to exhibit petulance or angry feeling in company. The true gentleman does not suffer his countenance to be easily ruffled.

The right of privacy is sacred, and should always be respected. It is exceedingly improper to enter a private room without knocking. No relation, however intimate, will justify an abrupt intrusion upon a private apartment. Likewise the trunk, boxes, packets, papers, or letters of any individual, locked or unlocked, sealed or unsealed, are sacred. It is ill-mannered even to open a bookcase, or to read a written paper lying open, without permission, expressed or implied.

Members of the same family should never differ with each other in public.

One should never appear to be thinking of his own personal rights to the resenting of a little slight, whether real or imaginary.

In small communities where near neighbours, for convenience sake, borrow back and forth, great care should be taken that the practice does not become a nuisance, as it surely does when it is indulged in too frequently. Borrowed articles should be speedily returned and in good condition; there should be no stinted measures in returning.

Ostentation is snobbish, as is too great profusion.

To affect not to remember a person is despicable, and reflects only on the pretender.

Some conceited or ill-bred people imagine they make themselves important and powerful by being rude and insulting.

One is judged, to a great extent, by the character of his associates.

One should be very careful how he asks for the loan of a book. If interest is shown in a book, its owner will offer it for perusal if he be willing to lend it. When reading a borrowed book, one should take the best of care of it, and return it as soon as possible. No lady or gentleman will leave finger prints upon its pages, or turn down its leaves, or scribble in it with a pencil, or loan it to a third person without the knowledge and consent of its owner.

To whisper and laugh during any public entertainment proclaims one's ill-breeding, and invades the rights of others.

One ought never to leave the house after the evening's entertainment without bidding the host-

ess good-night, and acknowledging the pleasure the evening has afforded.

The business man has no stock-in-trade that pays him better than a good address.

It is only those persons and families whose position is not a secure one that are afraid to be seen outside their own social circle.

One should never reprove servants or children before strangers.

A true lady will not betray her astonishment at any violation of conventional rules; least of all will she make it her province to rebuke those who have offended.

One should never recall himself to the recollection of a casual acquaintance without at the same time mentioning his name.

In a flat a man should take his hat and coat into the apartment where he is going to call, and not leave them in the hall on the first floor.

It is bad taste, even in quite a large party, for young girls to visit a man at his office.

It is perfectly good form for a mother to invite to a little child's party children whose parents she does not know, or who have not yet called upon her. The invitations go out in the child's name and to the child's friends.

It is rude and ill-bred to criticise at a boarding-house or hotel table, the food that is served. The fact that it is paid for makes it none the less an evidence of bad manners. People who are not satisfied where they are boarding should leave; they have no right to make others uncomfortable by their lack of good-breeding.

Women of good-breeding do not permit themselves to "overlook" those to whom courtesies are due.

A man should learn to put his coat on in a public place of entertainment so that he will not require assistance from the woman who is with him.

The young woman to whom a seat is offered should take it, unless her companion is an older woman, when it would be quite proper to extend the courtesy to her.

It is bad taste, even for a frolic, for a young girl to put on a boy's clothes, or dress herself in any way that will tend to make her look masculine.

There is no impropriety in giving to those men friends with whom one is well acquainted, some trifling souvenir at Christmas or Easter, or on birthdays.

It is customary for a young man to send a young woman only such gifts as flowers, candy, and books; and, as these presents are sent merely as a slight return for her hospitality and invitations to her house, etc., it is not necessary for her to send him any gift in return. If, however, a young woman and man are on intimate enough terms to exchange presents, she may send him any small article for the desk or toilet—such as a silver-handled whisk broom, court-plaster case, pen-wiper, paper-cutter, or books. These are always acceptable to any one.

Nothing looks more ill-bred than to see a young man, under his parents' roof, devoting himself during a whole evening to one young woman and ignoring the others.

A little delicate perfume may be used with propriety, but a heavy perfume, and one that scents the entire room in which the person who uses it happens to be, is inexcusable.

When one's pardon is asked for some slight inattention, an inclination of the head and a smile is the best answer.

The words "gentleman friend" and "lady friend" have been so vulgarized that well-bred women no longer use them, it being taken for granted that they number among their friends only ladies and gentlemen.

Custom never condones liberties, no matter how slight, between young men and women.

It is considered very bad taste for a young girl to address by his Christian name a man with whom her acquaintance is but slight.

No young man has any right to spend the entire afternoon and evening every Sunday at one particular house, to the annoyance of an entire family, who do not like to make him conscious of the fact that they consider him a bore.

When a young man is paying a visit, and the older members of the family are in the room, he should, in leaving, bid them good-night first, and afterward say his farewell to the young girl on whom he has called. It is in bad taste for her to go any further than the drawing-room door with him.

Even if a correspondence is of a "purely friendly character," it should not exist between a married woman and a young man, or between a married man and a young woman.

It is not in good taste to ask one's men friends to buy tickets for charity affairs. They do not like to refuse, and often, though the sum required may be small, they cannot afford it.

There is very great harm in young girls meeting young men in secret; the men will have no respect for the girls, and nothing but mortification for the girls will be the result.

It is quite proper to thank any public servant, such as a railway conductor, for any information

he may give, but it is not necessary to be effusive about it.

It is not in good taste, nor even proper, for a young woman to go alone to an hotel to dine with a man.

When a man has driven a woman into town to go to church, he should take her direct to the church and leave her there while he drives where his carriage and horses are to wait until after the service. Of course he will walk to church and join her there.

One has no right whatever to read without permission a postal card addressed to another.

The very minute the married man begins to tell of his wife's faults, the time has come to drop his acquaintance.

It is wrong for a young girl to receive visits from a married man.

A man opens a door from the hall to the drawing-room and holds it while a woman precedes him in entering.

A hostess stands to receive her visitors, but she does not advance to meet them unless the visitor should be some one quite old or of such importance that the visit is a great honour. The hostess extends her hand to the men who call, as well as to the women.

When a man and woman approach a hostess together, the hostess should shake hands with the woman first.

A girl is not supposed to recognize a man who is one of a group standing in a public place, since a modest girl will not look close enough at a group of men to recognize an acquaintance.

No matter how well a woman may know a man, it would be in very bad form to send him an invitation which does not include his wife, unless it

should be to some affair at which only men are to be present.

A man should show as much courtesy to a woman in his employ as he does to the women he meets in social life.

It is not in good taste to visit at the home of one's betrothed, unless a personal invitation is received from his mother.

Two women may attend, with perfect propriety, a place of amusement without an escort. They should be under such circumstances exceptionally quiet in their manners and their dress.

When a man who is to escort a girl to an entertainment calls for her at her own home, it is proper for her to appear with her wraps on, ready to start at once.

In escorting a young woman home, a man should go up the steps with her, wait until the door is opened, and, as she enters the house, raise his hat and say good-night.

If a young girl were very ill, there would be no impropriety in her mother bringing her betrothed to see her, although, of course, the mother would remain in the room during his visit.

It is always proper and courteous for a person in church to share either prayer-book or hymnal with any one who may be without either.

If one approves of the acting or the sentiment of the play, there is no impropriety in expressing gentle applause, but a loud clapping of the hands is decidedly vulgar.

One should never prevent people from leaving his house when they desire. That is not hospitality. It is tyranny; it is taking a mean advantage of their unwillingness to offend.

If a woman lives in a boarding house and has only one room, it would be very bad taste to re-

ceive any man visitor there. Even if it is not quite so agreeable, he should be received in the public drawing-room.

When a man has taken a lady to a concert, she should thank him for his kindness in having given her a pleasant evening.

It is not advisable for a girl to deliberately "cut" any man. If she wishes to discontinue her acquaintance with a man whom she cannot respect, it may be done gradually, at first by the coolest of greetings; then, by a look in the other direction; and, in time, all recognition will cease.

If a stranger takes occasion to be polite to one during a street-car accident, all that is necessary is a polite "thank you."

If a man is courteous enough to open the door of a store or any public building for a woman, she should thank him.

If a girl of sixteen goes to an evening affair, her mother should arrange to have either a servant or a member of the family bring her home.

Queen Victoria forgave certain breaches of etiquette made in ignorance, and left her guest to discover the mistake at another time. It is a reprehensible host indeed who does otherwise, and so makes a guest uncomfortable. Etiquette is all wrong and false when it makes one forget the higher laws of courtesy or hospitality.

CHAPTER X

Forms of Address

King. Address: "The King's Most Excellent Majesty." Begin: "Sire," or "May it please Your Majesty." Refer to as "Your Majesty."

Prince. Address: "His Royal Highness the Prince of Wales"; "His Royal Highness Prince A——" (Christian name). If a royal duke: "His Royal Highness the Duke of ———." Begin: "Sir." Refer to as "Your Royal Highness."

Privy Councillor. Address "The Right Honourable A—— B——, P. C." (omit Esq.); otherwise according to rank.

Knight (of the Bath, St. Michael and St. George, Star of India, Garter, Thistle). Address: "Sir A—— B——, G. C. B.," or K. C. B., K. M. G., K. S. I., K. G., K. T., as the case may be. Begin: "Sir."

Governor-general. He has the title of "Excellency" in virtue of his office. Address "His Excellency A—— B——, Esq." (or Sir A—— B——, the Right Honourable the Earl of, etc.). Begin according to rank. Refer to as "Your Excellency." A duke holding this position would be "His Grace" and referred to as "Your Grace." If a royal duke, "His Royal Highness, the Duke of ———."

Lieutenant-governor. He is styled "Honourable." Address: "His Honour." Refer to as "Your Honour." If a Knight, address "His Honour Sir A—— B——."

Cabinets. Members of Dominion and Provincial Cabinets are addressed as "The Honourable A—— B——." If a member is a Privy Councillor he is addressed as "The Right Honourable A—— B——," and if also a Knight, as "The Right Honourable Sir A—— B——."

Members of Parliaments or Legislatures are addressed as A—— B——, Esq., M. P., or A—— B——, Esq., M. L. A.

Mayor. Address: "The Mayor of ———." Begin: "Sir"; refer to as "Your Worship."

Archbishop. Address: "His Grace the Lord Archbishop of ———," or "The Most Reverend the Archbishop of ———." Begin: "My Lord Archbishop." Refer to as "Your Grace."

Bishop. Address: "The Right Reverend, the Lord Bishop of ———," or "The Right Reverend A—— B——, Lord Bishop of ———." Begin: "My Lord Bishop." Refer to as "Your Lordship."

Wives of Archbishops and Bishops have no title in right of their husband's official rank.

Clergy. The general address is Reverend A—— B——. Begin: "Sir" or "Reverend Sir." If an Archdeacon, he is addressed as "The Venerable the Archdeacon of ———." Begin: "Venerable Sir," or "Mr. Archdeacon"; if a Dean, as "The Very Reverend the Dean of ———," "Very Reverend Sir," or "Mr. Dean."

Doctors. Doctors of Divinity and Doctors of Medicine are thus distinguished: "The Reverend A——B——, D.D.," or "The Reverend Dr. B——"; "A—— B——, Esq., M.D.," or "Dr. A—— B——."

Judges. A Chief-justice is addressed as "The Honourable the Chief-Justice of ———"; begin, "Sir"; when on the bench address "My Lord"; refer to as "Your Lordship."

A Chief-justice, if a Knight, is addressed "The Honourable Sir A—— B——, Kt., Chief-Justice of ———."

A Judge of the High Court is addressed as "Mr. Justice ———" (surname); begin, "Sir"; refer to as "My Lord," "Your Lordship."

A Judge is addressed as "His Honour, Judge ———" (surname). On the bench he is referred to as "Your Honour." A Justice of the Peace, on the bench, is referred to as "Your Worship."

Officers, Military and Naval. Their professional rank is put before any title they may independently possess—title by rank before title by birth: "General Lord ———," "Admiral the Honourable A—— B——," "Colonel the Honourable A—— B——."

Persons holding offices other than those enumerated are addressed in the usual form: "Sir," "My dear Sir," or "Dear Sir," according to the terms on which the writer may be with his correspondent. A firm is addressed "Gentlemen," or "Dear Sirs."